Maurice Samuel: difference between gentile and Jew is irreconcilable

Who was Maurice Samuel? While at Manchester University, Samuel made his first contact with Chaim Weizman, who wasthen a professor of chemistry. It marked the beginning of a close and lasting friendship. After leaving school, Samuel emigrated to the United States and settled in New York City's Lower East Side. In 1917 he was drafted into the United States Army and assigned to train recruits who spoke Yiddish, but not English. Samuel was then sent to France where he served until 1919 when he was assigned to serve as secretary and interpreter at both the Versailles Peace Conference and the Morgenthau Commission to Investigate the pogroms in Poland. Samuel's time in Europe during the war and his service on the Morgenthau Commission rekindled his attachments to the Jewish people and language that had been forgotten since his childhood. He became interested in the growing Zionist movement and began studying intently Jewish cultures and the Hebrew and Yiddish language. Samuel returned to the United States in 1921, began the naturalization process required to become a United States citizen, and joined with the Zionist Organization of America as a writer and propagandist. Samuel renewed his friendship with Chaim Weizman during this time, being assigned by the ZOA to accompany Weizman during his trips to the United States.

Written in 1924, this shocking classic work of Jewish Supremacism maps out what the avowedly Zionist author saw as the cause of anti-Semitism through the ages: an irreconcilable difference between Jews and all Gentiles, but Europeans in particular. This difference, Samuel argued, was inherent and biological in origin. The author argues that the real point of difference between Jew and Gentile is that the Gentiles follow what he calls the base "triviality" of Gentiles versus the God-like "seriousness" of Jews. This huge psychological difference, Samuel says, is the reason why Jews regard "playful" Gentiles as backward and silly, and why Gentiles will never be able to penetrate the Jewish perception of the world. The book goes on to discuss the main points of difference in behavior between Jews and Gentiles focusing on physical activity, religion, concepts of good and evil, loyalty, science, fair play, and discipline. Maurice spells out why Jews have different attitudes to all these moral and philosophical issues-and why these values are the opposite of those endorsed by Gentiles. Samuel then says that these inherent and unchangeable differences will always make the Jews out to be "destroyers" and the "subverters" of European culture and society.

If I have long pondered this question of Jew and gentile it is because I suspected from the first dawning of Jewish self-consciousness that Jew and gentile are two worlds, that between you gentiles and us Jews there lies an unbridgeable gulf.

I do not believe that, situated as we are scattered among you from one end of the Western world to the other, we have the right to retain our identity if we are but another addition to the gentile peoples. (Nor, by the way, do I believe that we could have retained it so long had this been the case.)
Wherever the Jew is found he is a problem, a source of unhappiness to himself and to those around him
Years of observation and thought have given increasing strength to the belief that we Jews stand apart from you gentiles, that a primal duality breaks the humanity I know into two distinct parts; that this duality is a fundamental, and that all differences among you gentiles are trivialities compared with that which divides all of you from us.
I do not believe that this primal difference between gentile and Jew is reconciliable. You and we may come to an understanding, never to a reconciliation. There will be irritation between us as long as we are in intimate contact. For nature and constitution and vision divide us from all of you forever
Of course it is the frequent theme of editors, of popular professional optimists and of gullible and facile publicists that the path to reconciliation between Jew and gentile is the path of knowledge-or, rather, of information. The more you know concerning our history, our customs, our beliefs, the nearer you will find us to you, the less you will dislike us. But this is futile (and unreliable) amiability. It is by no means even a general rule that the best-informed people are the least accessible to anti-Semitism, that the most backward countries are the most infected. Here is a cult, or at least a feeling, which sits with equal grace on the grossest of your peasantry and the most refined of your aristocracy
Christianity (the reality, not the credo) is not a variant of Judaism, whatever Christ or his chroniclers may have intended. Your nature is the same today as it was before the advent of Christianity.
And certainly between the dogmas of your religions and ours there is little difference for we gave you the dogmas. It is absurd to assert that the sole difference between you and us is that you believe the Messiah has already come while we believe that he is yet to come; or that you believe (even in theory) in the doctrine of forgiveness while we believe in the doctrine of retaliation.
To you life is a game and a gallant adventure, and all life’s enterprises partake of the spirit of the adventurous. To us life is a serious and sober duty pointed to a definite and inescapable task.

Our relation to God and men is dictated by a somber subjection to some eternal principle. Your way of life, your moralities and codes, are the rules of a game-none the less severe or exacting for that, but not inspired by a sense of fundamental purposefulness. Our way of life, our morality and code, do not refer to temporary rules which govern a temporary and trivial pastime: they are inspired by a belief (a true belief, a belief which reaches below assertion into instinctive reaction) in the eternal quality of human endeavor. \

This difference in behavior and reaction springs from something much more earnest and significant than a difference in beliefs: it springs from a difference in our biologic equipment. It does not argue the inferiority ,of the one or the other

You have your way of life, we ours. In your system of life we are essentially without “honor.” In our system of life you are essentially without morality. In your system of life we must forever appear graceless; to us .you must forever appear Godless.

We belong to the One mastering God: you belong to the republic of playful gods.

`THE most amazing thing in your life, the most in contrast with ours, is its sport. By this I do not mean simply your fondness for physical exercise, your physical exuberance, but the psychological and social institutionalization of sport, its organization, its predominant role as the outlet and expression of your spiritual energies.

Murder (except in self-defense) is murder, whether committed in a duel, with all its gentlemanly rules, or in unrestrained rage. When we are set face to face with an opponent, and one must kill the other, we proceed in the most effective way : we cannot understand the idea that rules of conduct govern murder. We cannot understand a man who, attacking another, insists that the other, in self-defense, shall strike only above the belt.

Your attitude toward combat (duels, wars) and all the virtues pertaining to it, is one from which we shrink. To you courage is an end in itself, to be glorified, worshiped, as imparting morality to an act. To us, courage is merely a means to an end. Hence your courage is combative, ours passive, yours offensive, ours defensive. Heroics play a great part in your idealism-none in ours. To fight is never a glorious business to us.

You hate war? Nonsense; you enjoy it … In nothing are you as efficient as in war; in nothing as true to yourselves. Strained to the utmost in this terrific game your splendid faculties find full and vehement exercise. And whosoever from under the shadow of God upbraids you and discourages you, is your eternal enemy.

I shall be reminded that wherever war was declared we Jews have responded as readily and as eagerly as you gentiles. Statistics (which are quite reliable in such rule-of-thumb matters) bear this out. But I do not believe that we did so from motives that resembled yours. Many reasons compelled us. We are everywhere, to a large extent, aliens. A sense of inferiority in status drives us to extremes of sacrifice in justifying our claims to equality. More than that: we Jews are so frequently and so vigorously reminded, in all constitutionally governed and liberal countries, that we ought to be grateful for permission to live there, that we develop a gratitude which is not only disproportionate but occasionally grotesque.

We Jews don’t like fighting. You gentiles do. Moreover, because you like fighting, you are much more skilful than we in hiding occasional reluctance to fight.

But here let me note that the Jewish child in your schools is made to feel that not to like fighting is a sign of complete inferiority. Determined to become your equal, he essays, often with success, to become warlike in his attitude. But it is an artificial success. He does from an imperious sense of duty what you do by instinct. He fights by forcing himself to it. He has not your natural gift and inclination for it.

You gentiles are essentially polytheists and to some extent idol worshippers. We Jews are essentially monotheists.We Jews are incapable of polytheism. You gentiles are incapable of monotheism

I would assert this even if it were not known that we have been singled out for centuries by our obstinate monotheism. Monotheism is a desperate and overwhelming creed. It can be the expression of none but the most serious natures. It is a fundamental creed which engulfs individual and mass in an unfathomable sea of unity: In monotheism there is no room left for individual prides and distinctions, no room for joyful assertiveness. Monotheism means infinite absolutism, the crushing triumph of the One, the crushing annihilation of the ones.

lose your self-possession, your dignity. You too pray, but your prayers, compared with ours, are requests. Your offers of service to Christ the God are the offers of a vassal to a powerful superior. Our prayers, .too, beg something, but requests of ours are folded in an abasement, a humility which would be revolting to you.

Hence it is that you have never, in these many centuries of Christianity, produced utterances like those of the prophets, of job and of David. Your inspirations come from other sources, not from the one source. Your gods are essentially gods of the world, not of the universe. The universal aspect of divinity, its attributes of infinity and eternity, its omnipotence-these find only your formal acknowledgment: but emotionally you are unfitted to give them the true acknowledgment of complete and almost incoherent abasement

A Jew is a Jew in everything, not merely in prayers and in synagogue. In the eyes of a pietist, a Jew who does not follow the rules and regulations of the synagogue, who even denies all dogma is not a non-Jew: he is a bad Jew, a sinful and rebellious Jew.

Our Jewishness is not a creed-it is ourself, our totality.

But in the Jew, nation and people and faculties and culture and God are all one. We do not say: “I am a Jew,” meaning, “I am a member of this nationality”: the feeling in the Jew, even in the free-thinking Jew like myself, is that to be one with his people is to be thereby admitted to the power of enjoying the infinite. I might say, of ourselves: “We and God grew up together.”

In the heart of any pious Jew, God is a Jew. Is your God an Englishman or an American? There is no real contradiction between this confessed anthropomorphism and my claim that we Jews alone understand and feel the universality of God.

I might say that there is no Jew who does not believe in God . The free-thinking Jews, the agnostic or atheistic Jew like myself, simply does not anthropomorphize him. In his religious emotions the atheist Jew is as different from the atheist gentile as the confessing Jew from the confessing gentile-Christian.

But as in morality you are freer, sporting and variegated, so your gods are many, varied and manly. And our gloomy and merciless monotheism, intolerant in abstraction and in personification, is the eternal enemy of your gods.

There does not seem to be a single country with a history which has not been anti-Semitic at one time or another. There is no country today of which the Jew can say, “In this country anti-Semitism will never become triumphant.”

Your dislike of us finds uneven and unequal expression, is lulled into rest for a time, at times is overborne by generous impulses, but it is a quality inherent in the nature of things, nor is it conceivable to me that, as long as there are Jews and gentiles, it should ever disappear.

For your system of morality is no less a need to you than ours to us. And the incompatibility of the two systems is not passive. You might say: “Well, let us exist side by side and tolerate each other. We will not attack your morality, nor you ours.” But the misfortune is that the two are not merely different. They are opposed in mortal, though tacit, enmity. No man can accept both, or, accepting either, do otherwise than despise the other.

I believe that the preferences and aversions which I here express will at least serve to make clear the irreconcilable difference between Jewish and gentile morality.

In our life, the Jewish life, loyalty is unknown. There is no equivalent for it among our attributes. We understand love, which is serious, profound: which must be treated, therefore, with due dignity. But we do not understand loyalty, which is trivial, gallant, gamesome, conventionalized.

We are unquestionably an alien spirit in your colleges. For your colleges are the most coherent mouthpieces of your morality: and that morality is not ours. Your college is a miniature world in which you first develop the sporting instincts which must accompany you through the real world. We (with our proper exceptions) see the college only as a center of study, and, incidentally, occasionally of valued friendships. The idea of a rivalry with other colleges, in which each student must defend his own college, seems to us childlike.

In church all is order and decorum, rhythm and regime. In the synagogue all is chaos. In the church leaders and responses are carefully prepared, carefully followed and observed. It is clean and neat, charming and exact. You behave well. You do as you are told-in mass. You create esprit de corps in the church: there is a suggestive, hypnotizing decency in the trained correctness of your service. In the synagogue all is disorder; we talk during service; we answer out of turn; and when we answer in mass one begins earlier, another ends later; it is Babel itself; people walk in and out; some take longer than others to get through a certain prayer-and the ones who read more rapidly chat in the interval ; part of the congregation is standing, part sitting some wear prayer shawls, others do not: and the prayer shawls are not all alike; sometimes there is so much babbling that the voice of the cantor or leader cannot be heard. One of you at our services would be amazed: our own young generation, which has picked up your ways, is disgusted: and the last couple of generations has seen Reform synagogues conducted on your models.

Jewish meetings never begin on time, never end on time. In your clubs and societies–order and harmony; in ours, noise, disorder and wastage. Your programs are observed with fair strictness; our programs are merely points de depart. In your homes calm and even systematization; in ours boisterous affections, formlessness.

And despite much effort we cannot introduce your rhythmic exercise of discipline into our life-and retain our individuality. We can imitate you-excellently: produce a substitute as good as the original. But the institution then no longer has Jewish spirit : it is a gentile institution artificially maintained by Jews-like our Reform Temples-and in these the Jew gradually learns to present a gentile exterior. But wherever we are unrestrainedly Jewish we shock you by our uncouthness. We lack social grace-the disciplined and distinguished social grace of high society, as well as the mean and spirit less punctiliousness of your middle classes.,

The mere fact that we have persisted for eighty generations in maintaining a racial and spiritual identity in the face of so much persecution (and, more significant, of so much infiltration of blood) bespeaks essential discipline of amazing rigor and power.

Disorganized as we are, we have outlived the most ably organized nations. We have failed to imitate the Roman legion or the Order of Jesus: we have survived the first and shall no doubt outlive the second. We have not your skill, your German, or English, or American skill in wheeling perfectly vast masses of perfectly subordinated men. Yet I have no doubt that when Germany and England and America will long have lost their present identity or name or purpose, we shall still be strong in ours.

The orthodox Jew begins the day, with long prayer, closes it with long prayer :’ he cannot take a glass of water without a prayer, he cannot satisfy his physical needs without a prayer. He stops for long intervals, afternoon and evening, to pray. The discipline extends to his relations with his wife; it imposes on him the obligation of study; it binds him to daily and hourly use of a language-Hebrew-artificially maintained; it intersperses his years with numerous fasts and feasts, each with its enormous burden of ritual and tradition. All this over and above the fierce discipline of the world’s enmity and contempt, the discipline of mere existence in an alien and unfriendly atmosphere.

As for you gentiles and us Jews, we have both acted on the assumption that the mass must be treated by a general law. The instinct of the gentile is to distrust the Jew, of the Jew to distrust the gentile. We only make exceptions. There is nothing inconsistent in the anti-Semite who says: “Some of my best friends are Jews.”

I say, therefore, that in the conflict between us you have fought us physically, while our attack on your world has been in the spiritual field. It is the nature of the gentile to fight for his honor, in the nature of the Jew to suffer for his. Whether because we are so inclined by first nature, or whether because we have so become through lack of land and government and army-this is true : you revel in force, we despise it, even where we can and do exert it.

And so, since we have lived among you, you have instinctively appealed to brute force in combating our influence. When the reckoning is drawn up your guilt cries to heaven: whatever have been your relations to each other, we Jews have at least been the common denominator of your brutality. Compared with each other, you are gentlemen, warriors, democracies: set side by side with us, you are bullies and cowards and mobs.

That you are unable to meet us on the spiritual level is made evident by the following: We are a disturbing influence in your life not through our own fault. First: we are not in your midst by our own will, but through your action; and second (which is more to the point) : we do not attack you deliberately. We are unwelcome to you because we are what we are. It is our own positive way of life which clashes with yours. Our attack on you is only incidental to the expression of our way of life. You too have this field open to you. As surely as we are a spiritual discomfort to you, you are a spirit discomfort to us.

As surely as we attack you peacefully, so you waste us peacefully and weaken our numbers. But you do more than this: you bring the attack down to the physical plane, where we are defenseless. You do with us as your animal whims dictate ; you rob us, you slay us, you drive us from land to land, and while one of you drives us forth the other shuts the gate in our faces .

From the first day of our contact, since the first of our communities in exile, you have made us the sport of your brutality. There is at least one clear note in gentile world history, one consistent theme: the note of our agony-the theme of your cruelty.

Even from your point of view you have been guilty. On our side at least the fighting has been clean; we have not misrepresented you. On your side the fighting has been dirty. From the dawn of civilization you have lied about us; you have accused us of murdering children that we might use their blood for ritual purposes; you have accused us of poisoning wells; you have accused us of precipitating wars (you l and war is the breath of your nostrils 1) and you accuse us to-day of fomenting a world-wide conspiracy to seize the government of the world.

And it is because, in your opposition to our way of life, you stoop to such lies that your masses respond with physical force. I care not how ignorant a Jew is : you will not get him to believe of one of you such foul untruths as millions of you believe of us; yet we have more cogent reason for hating you. And as I hold you all responsible for these lies, so I hold you all responsible for the cruelties in which they issue.

And I know that soon enough these crimson sluices will be opened again, and we shall bleed from a thousand wounds as we have bled before. In the Ukraine, or in Russia, in Poland or in Germany-and who knows when the same will not come to pass in England, in America, in France? What guarantee have we beyond the guarantee of public opinion? And from a public opinion which tolerates the slaughter of hundreds of negroes, how far to the public opinion which will condone the slaughter of Jews? Let a spark but carry far enough, down into the recesses of your animal natures.

If we are willing to forget the past, is not your past your present? Is not the blood libel alive to-day? And its companion viper, “the Elders of Zion”?

Repudiation of the Jewish religion or even of Jewish racial affiliation does not alter the Jew. Some of us Jews may delude ourselves as some of you gentiles do. But in effect modernization seems to have done nothing to decrease the friction between us. The dislike continues: and though your masses may not know, why they dislike us, there must be a sufficient reason: it is Germany, the mother of the modernized Jew, that gave birth, with him, to modern anti-Semitism. Where the old ostensible reasons for disliking the Jew collapsed, new ones, more self-conscious, were substituted.

When modernization removed the old, superstitious form of expression, the professor replaced the priest, science religion. We are disliked on “scientific” grounds, as we were disliked on “religious.” But both the “scientific” and the “religious” reasons were rationalizations. The true reasons underlay these analyses.

The Higher Anti-Semitism has nothing to do with either conscious religion or localizations, like patriotism. It is true modern anti-Semitism. It is the old dislike of the Jew transvaluated into modern terminology, and it has been evoked by the appearance of that new phenomenon, the Westernized Jew.

For many Jews were fooled by appearances. They took the word of the gentile literally. The gentile said: “We dislike you because you are different from us in religion and in usages; you are separate; you are oldfashioned.” And the Jew, believing these charges to mean what they say, abandoned his customs and his usages: took to baptism; .138

But as Moderns became, externally, similar to the gentile, thinking thus to evade the issue. It failed. For no sooner had he made this change in himself than the gentile shifted ground, went from the religious to the ethnic.

As fast as the Jew modernizes, so fast does dislike of him adapt itself to the new situation and find a new excuse. Where the Jew is disliked it is the modern Jew who is disliked equally with the old-fashioned.

No Jew, however modern, or radical, is acceptable to the anti-Semite. It is now a racial question.

This I deny, for I am convinced that the modernized Jew, as long as he retains the quality of the Jewish people, that is, as long as he inherits predominantly Jewish characteristics, is as objectionable to you as the orthodox Jew was to your fathers-and for the same basic reasons.

The effort of the Jews to enter your modern life, to become part of it, has been essentially ineffective: by which I mean that though hundreds of thousands of us have taken on your garb, speak like you, look like you, share your countries, institutions, games, do all we can to avoid friction, yet we fail to offer in cross section the same significance as any cross section of hundreds of thousands of you. Our ability to imitate extends only to inessentials, appearances, surface desires and ambitions. We fail to be gentiles.

The modernized Jew still stands apart from the modern gentile world, and his effective contribution to its life is as disastrously different as if he still put on the phylacteries every morning. In a hundred years of modernity we, an able race, have given little more than mediocrity to your way of life.

In the arts we have been second-rate, third-rate. While in moral effort we have exceeded any living race and have produced an overwhelming number of revolutionaries and socialists and iconoclasts of the true prophetic type, We joined your armies and fought in them beyond our numbers: yet Jewish pacifism and Jewish pacifists gave the tone to the world’s pacifism. We have joined your capitalistic world in deliberate emulation and rivalry: yet Jewish socialism and Jewish socialists are the banner bearers of the world’s “armies of liberation.”

Three or four million modernized Jews, a ludicrously small number, have given to the world’s iconoclastic force its chief impetus and by far its largest individual contribution. America and England put together, with their almost two hundred millions, have not played that role in world iconoclasm which a handful of Jews have played.

IF anything, you must learn (and are learning) to dislike and fear the modern and “assimilated” Jew more than you did the old Jew, for he is more dangerous to you. At least the old Jew kept apart from you, was easily recognizable as an individual, as the bearer of the dreaded Jewish world-idea: you were afraid of him and loathed him. But to a large extent he was insulated. But as the Jew assimilates, acquires your languages, cultivates a certain intimacy, penetrates into your life, begins to handle your instruments, you are aware that his nature, once confined safely to his own life, now threatens yours . You are aware of a new and more than disconcerting character at work in the world you have built and are building up.

The Jew, whose lack of contact with your world had made him ineffective, becomes effective. The vial is uncorked, the genius is out. His enmity to your way of life was tacit before. To-day it is manifest and active. He cannot help himself: he cannot be different from himself: no more can you. It is futile to tell him: “Hands off!” He is not his own master, but the servant of his lifewill.

For when he brings into your world his passionately earnest, sinisterly earnest righteousness, absolute righteousness, and, speaking in your languages and through your institutions, scatters distrust of yourselves through the most sensitive of you, he is working against your spirit.

I do not believe that we Jews are powerful enough to threaten your way of life seriously. We are only powerful enough to irritate, to disturb your conscience, and to break here and there the rhythmic rush of your ideas. We irritate you as a sardonic and humorless adult irritates young people by laughing at their play. For the real irritation lies in the fact that to our queries regarding your life there is no answer on our level: as to yours regarding our life there is no answer on yours.

We Jews are accused of being destroyers: whatever you put up, we tear down. It is true only in a relative sense. We are not iconoclasts deliberately: we are not enemies of your institutions simply because of the dislike between us. We are a homeless mass seeking satisfaction for our constructive istincts. And in your institutions we cannot find satisfaction; they are the play institutions of the splendid children of man-and not of man himself. We try to adapt your institutions to our needs, because while we live we must have expression; and trying to rebuild them for our needs, we unbuild them for yours.

You gentiles fight because you like to fight; we fight because we have to-and in order to win.

But our inmost longings turn from this fierce and clamorously happy struggle: while your inmost longings are part of it. You give your best to it, yourselves, your souls. We give only our cleverness to it. This is why, in spite of the popular delusion to the contrary, there are hardly any Jews among the world's wealthiest men. The greatest financial institutions, as well as the world's greatest businesses, are almost exclusively non-Jewish.

We dream of a world of utter justice and God-spirit, a world which would be barren for you, devoid of all nourishment, bleak, unfriendly, unsympathetic. You do not want such a world: you are unapt for it. een in the dazzling lights of your desires and needs our ideal is repellently morose.

We do wrong to thrust these ideals upon you, who are not for justice or peace, but for play-living. But we cannot help ourselves: any more than you can help resenting our interference. While we live we must give utterance to our spirit. The most insistent effort on our part will fail to change our nature.

In everything we are destroyers-even in the instruments of destruction to which we turn for relief.

And it is only in the fierce period of early combat that you welcome us Jews-as allies. You are deluded in this-so are we. You go into the movement boldly, adventurously; we, darkly, tacitly. You make it a game; we do it because we cannot help ourselves. And sure enough, in the end, the split comes again. The liberal and the radical are as apt to dislike the Jew as the reactionaries are. The liberal and the radical do not use the weapons of the reactionaries: but the dislike is there, finds expression in anti-Semitic socialist and workers' movements and in the almost involuntary contempt which springs to the lips of countless intellectuals.

Philosophies do not remold natures. What your radicals want is another form of the Game, with other rules. Their discontent joins hands with Jewish discontent. But it is not the same kind of discontent. A little distance down the road the ways part for ever. The Jewish radical will turn from your social movement: he will discover his mistake. He will discover that nothing can bridge the gulf between you and us. He will discover that the spiritual satisfaction which he thought he would find in social revolution is not to be purchased from you.

A century of partial tolerance gave us Jews access to your world. In that period the great attempt was made, by advance guards of reconciliation, to bring our two worlds together. It was a century of failure. Our Jewish radicals are beginning to understand it dimly.

We Jews, we, the destroyers, will remain the destroyers for ever. Nothing that you will do will meet our needs and demands. We will for ever destroy because we need a world of our own, a God-world, which it is not in your nature to build.

Our modernized Jews have done their best to take up your life and become part of it, but despite outward appearances they have failed. There is, first of all, too eager and intense a desire to be gentile. What you do tacitly, and by the grace of God, we do deliberately and in the gracelessness of ambition. You grew into this new life of yours. We contort ourselves into it. In one or two generations we would achieve what it took you a hundred generations to reach. We take up your life with an anxiousness, a ferocity, which is its own undoing. Whatever in you can be imitated, we do imitate admirably, but though you cannot quite define it, you are aware of a deception. Our patriotisms are hysterical; our sport pursuits are unnaturally eager; our business ambitions artificially passionate.

And just as Jews are without manners, so they are without vulgarity. I have observed that between the vulgar gentile and the so-called vulgar Jew there is a singular and dreadful difference. The vulgar type of gentile is not repellent: there is in him an animal grossness which shocks and braces, but does not horrify: he carries it off by virtue of a natural brutality and brutishness which provide a mitigating consistency to his character. But the lowest type of Jew is extraordinarily revolting. There is in him a suggestion of deliquescent putrefaction. The gentile can be naturally, healthily vulgar. The Jew corrupts into vulgarity-he has not the gift for it. What is vulgarity in the gentile is obscenity in the Jew. I am able to watch, either with amusement or indifference, a vulgar performance on the gentile stage. On the Jewish stage I find it intolerably loathsome. In the company of low and brutish gentiles “let loose” I may not feel at home, but I can be an unmoved spectator. But when Jews try to imitate this behavior I feel my innermost decency outraged. Well-mannered gentile society rejects us. So does vulgar gentile society.

it is a matter of common observation that there is no inverse ratio between the Westernization of the Jew and anti-Semitism

you cannot make a gentile of a Jew by arguing with him any more than by lynching him. You can make his children half gentile, his grandchildren only a quarter Jewish,and so on till the balance is perfect.

Reform Judaism, or modernized Judaism, is the halfway house to baptism: or at least to intermarriage. Its very purpose is such, despite the protestations of Reform Jews. It cannot be anything else, for if the desire is to become “like the world around us,” then all barriers must go down, and the real barrier, the conservator of all distinctions, is our practice of endogamy.

One thing is quite certain: a Jew is never baptized for the purpose of becoming a Christian; his purpose is to become a gentile. Yet obviously you do not make a gentile of a Jew by baptizing him any more than you would make an Aryan of a negro by painting him with ocher.

A Jew married to a gentile may remain a Jew ostensibly, as he is in fact. His children seldom, if ever, profess Judaism or associate themselves with the Jewish people .

A man. who professes to belong to the Jewish faith and the Jewish people and who nevertheless gives his children to the gentiles is making the best of both worlds. He evades the odious name of renegade which attaches to the baptized Jew (also salving his conscience) and at the same time contributes effectively to the dissolution of the Jewish people.

Let us examine the negative answer. Suppose there are no "reversions to type." Suppose the Jew is so completely absorbed as to be lost beyond possibility of detection in the surrounding world. Such a consummation, if possible, calls for one inevitable condition ; that is, the proportionate Judaization of your world. It is unthinkable that so vivid an element as the Jewish people should be absorbed into your world without producing an appreciable alteration in its constitution. A world that has absorbed the Jews will to that extent be a Jewish world.

And this is precisely the condition which you refuse to admit. You want no tampering with your identity; you want to remain what you are. You have no intention of meeting us at the point of balance. You do not want a world tinged with Jewish blood. You want us' to be absorbed in you without leaving a trace. And with the best intentions in the world we cannot oblige. We can, in that sense, no more destroy ourselves than we can destroy a single particle of matter.

I have alluded more than once to the fact that Westernization of the Jew is nowhere a guarantee against anti-Semitism. Indeed, conscious modern anti-Semitism, the formulated fear of the Jew as the racial bearer of alien and dangerous ideas, is the result of Westernization.

You are uneasy and unhappy when we swarm into your universities, your professions: the nearer we come to you, the more you dislike us. You dislike us because we are different, and when we make efforts to overcome the difference we are forced into a proximity which rouses your inmost resentment.

The Ku Klux Klan, the Awakening Magyars, the Consul, no longer warn you against the religious and secluded Jew, the Ghetto and the Talmud. They warn you against the baptizing Jew, against the assimilating Jew, against the inter-marrying Jew. They warn you, indeed, against that part of the Jewish people which is apparently in the process of realization of that ultimate ideal-the disappearance of the Jewish people.

To appeal to Jews to cease to be Jews because they are Jews is to accentuate their Jewishness.

There is nothing more ludicrous and pitiful than the Jew who has made his gentilization a deliberate ideal. His anxious self-repression, his self-disclaimers, his demand to be considered a gentile, his uneasy sense of inferiority, his impotent resentment of all that reminds him of his origin, make him an object of scorn alike to you and to us.

There are “assimilated” Jews who hate with an ignoble and consuming hatred the “unassimilated” part of the Jewish people; Jews, who, rousing your secret contempt as renegades and your resentment as intrudors, attribute their discomfort, falsely, to those Jews who are most obviously Jewish. For the gentilizing Jew is reluctant to admit that his very gentilization accentuates his Jewishness to you. His only recourse to save the last remnant of his self-respect is to blame the unassimilating Jew

He deliberately ignores the fact that the cradle of the newer anti-Semitism is the country which witnessed the first efforts of the Jew to make a high ideal of assimilation. Germany, which in the nineteenth century offered the classic example of Jewish assimilation, both internal (in adaptation of our own life) and external (in baptism and inter-marriage) also became the country of classic anti-Semitism. Terrified at the infiltration of Jewish blood, the German gentile recast his formulae of Jew-hatred in such wise as to arrest the process.

When we examine the personal reactions of the deliberately assimilating Jew we see more clearly why he is not a pleasant spectacle either to Jew or to gentile.

There is something pitifully impotent in his demand : “But I am an Englishman, like you ; an American, like you. I have no affiliations outside of this country except those general human affiliations which I share with you. I feel for my co-religionists abroad nothing more nor less than you feel for your fellow-Christians among the Turks. Between me and my fellow-Jews in this country there is nothing more than between Protestant and Protestant, Catholic and Catholic.” (Or, if he is baptized, this incriminating confession may presumably be omitted.) “I am part and parcel of your country. Our forefathers came later, but our posterity will stay as long. There is no difference between you and me except a very slight difference of faith-nothing really worth mentioning. In all else we are utterly alike. Do not let yourself be misled by the apparent contrast between me and my unassimilated co-religionists. It is merely a matter of externals. In a little while, in a generation or two, they will be like me–indistinguishable from you. They will be Americans (or Englishmen or Frenchmen) in every respect. Your destiny and ours, your outlook andours, your hopes and ours, are identical.” .

But his plea falls on skeptical ears. There is that in the very name of Jew which invalidates his protestations. And the more vehemently he urges his case, the more suspicious and uneasy you become. For he is urging as an accomplished fact that which is nothing but a hopeless personal aspiration.

That strangers, aliens to your blood, should come to dwell in your midst, is one thing. That they should claim, after a sojourn of a generation or two, complete identity with you, is as absurd as it is insolent. And even if they should dwell in your midst a thousand years, yet should keep apart, neither giving nor taking in marriage, they are not identical with you.

You may ask: What difference is there between a Jew claiming to be an American and an Italian claiming to be one? Is it more humiliating for one than for the other? Is the Italian of our ancestry more than you? There is some similarity in the plight of all foreigners: and we Jews suffer all that foreigners suffer. But our case is unique because we are unique. If there is anything in what I have said, the cleft between you, Americans and Italians, Frenchmen and Germans, is but a wide jump as compared with the chasm between us and any one of you. What is true of the gentile foreigner in this regard is ten times true of us.

We cannot assimilate: it is so humiliating to us that we become contemptible in submitting to the process: it is so exasperating to you that, even if we were willing to submit, it would avail us nothing.

I cannot believe that the contest between our two ways of life will come to an end within measurable time, and I cannot believe that while the contest continues it will ever be lifted to purely spiritual levels

The Jew has no homeland of his own. When the Jew migrates from one country to another, it is almost invariably under the pressure of persecution. To close the gate against the Jew is not the same, then, as closing it against the Italian or the Pole. In the latter cases you insist that certain races stay in their own homes-whether or not the land will support them. But the Jew is not being forced to stay at home: while one part of the gentile world persecutes him, the other part refuses him a chance to escape. For very shame-if you were capable of it you should give the Jew free immigration everywhere. The irony of it is, of course, that it is chiefly against the Jew that anti-immigration laws are passed here in America as in England and Germany. And the liberal countries which could make room for the hunted Jew, cooperate, despite a few gallant and unsustained gestures, with the most illiberal in the persecution of their common victim. He that refuses asylum to a victim. fleeing from a murderer is, before God, a free and willing accomplice in the crime.

If there is anything at all in your professions, you should be filled with admiration and astonishment at the incredible pluckiness of a small people which, in the face of infinite discouragement, has clung with such tenacity to its identity and cult. Without understanding us at all, you might have paid the homage of warriors to the courage of an unconquerable enemy.

It is not the first time that gentile nations, forgetting themselves for a brief period, have offered us friendship and even affection. But the strange and unnatural exaltation passed, and bitter sobriety succeeded. Today, with race triumphant over ideal, antiSemitism uncovers its fangs, and to the heartless refusal of the most elementary human right, the right of asylum, is added cowardly insult. We are not only excluded, but we are told, in the unmistakable language of the immigration laws, that we are an “inferior” people. Without the moral courage to stand up squarely to its evil instincts, the country prepared itself, through its journalists, by a long draught of vilification of the Jew, and, when sufficiently inspired by the popular and “scientific” potions, committed the act.